ted by his brother, Albert, and his sister, Mrs ~~Kkhnxkx~~ Alexander Clallaman, to George Nelson in consequence of the latter's marriage to Samuel King's daughter. This arrangement having been initiated by the relatives of the girl, it was fitting that they should give ~~makx~~ the first presents.

Captain Schooner had first planned to expend ~~of his savings~~ ~~xxx~~ $200.00 to validate the return of his dead daughter. His wife gave him $20.00 for the purpose, and when Joe Williams returned $150.00, he decided to ~~expxnd~~ use only $100.00 of his savings, making $270.00 in all. To this Reuben added $60.00, Harry $40.00 and Dan Nelson $40.00, increasing the total to $410.00. George contributed what he had received from Joe Williams for the "repurchase" of ~~his~~ the latter's daughter as well as what Samuel King had just given him. Samuel added to the pile some money belonging to Jessie(1), these various amounts making $864.00 when added to the previous $410.00.(2)

It was first decided to give a present to everyone as "eagle ~~fuxthxxx~~ down shaken off by the dead woman." Captain Schooner and his assistants thought first of the bottom house in the village and remembered who lived in it. A little more discussion, and they decided the amount ~~xx~~ each should receive. This was whispered to Nebuchadnezzar who held up a ~~billx~~ and called out, for example~~x~~ :

"$10.00 for so-and-so."

A number of young men had volunteered as messengers and one of them took the money to the designated recipient. After ~~xxxxxxxxx~~ giving to all in the bottom house, they passed to the next above it, and so in succession for the whole village. Absentees were remembered and their presents received by friends or relatives. Kusiut names were used because Nebuchadnezzar was unfamiliar with the little-used ancestral designations. Contrary to ancient usage, the amounts varied. Some chiefs received as much as $20.00, a child, $1.00 or 50¢. Each recipient accepted his gift without showing whether ~~he considered~~ who it ~~to be~~ more or less than he had expected. There was not sufficient change, so that five persons were often named together and a $5.00 bill given to the first mentioned ~~to be~~ for sharing with the other four, a transaction apparently always carried out honestly. Many of the Carriers were strangers so they could not be rewarded in accordance with their

(1). The writer could not learn why this money had not been destroyed with~~x~~ her other possessions. The reason may have been that the Bella Coola knew that, though a potlatch was illegal, the goods of a dead person could be distributed and by doing this at a ceremony they hoped for no interference from the law.

(2). The exact sums contributed by Samuel King and George Nelson could not be learnt.

rank but $50.00 was given to one of their chiefs to share as he thought fit.

Not all the money was ~~given out~~ distributed in this way. Payments had to be made to those who had assisted at the funeral. Gifts were ~~given to~~ distributed on the women who had washed and dressed the corpse; to the men who had helped to make the coffin; to the canoe-men who had brought the body to Bella Coola; to the pall-bearers; to the grave-diggers; to the woman who had carried the fire; to the singers, especially to those who had composed the tunes used; to the carpenter who had prepared ~~and used~~ the masked figure; to the members of the band, including a payment for their services whenever Dan Nelson's child should die; to a carpenter to erect a fence around the grave; to another to cut the representation of an eagle on a stone to be erected over the grave; to the speakers at the funeral; to the speakers at the rite then taking place; to those who ~~carried~~ delivered the money; to the youth who, with pencil and paper, assisted in keeping accounts; to the cook, and to all others who had assisted in any manner. In every case the amount was announced, the bill held up, the name of the recipient stated, ~~and~~ the ~~purpose~~ reason for his reward, and the money was then taken to him by a messenger. Captain Schooner really decided how much each should receive, he being in the best position to judge what was suitable, and there being no fixed scale of charges to help him. Work paid for in advance, such as the erection of the fence, ~~was~~ was carefully carried out.

A little money had been kept to validate the assumption of ancestral names by several children of the Schooner family. Everyone received a small amount, a child sometimes as trifling a sum as 25¢. Captain Schooner had virtually decided who was to receive which designation, although he received advice from all his relatives. Harry Schhoner's infant ~~was~~ was given the name, Pätcätcus, a reference to the manner in which the first beams of the morning sun strike the lofty summit of Mt. Nusqalst. Reuben's son was called ɛlimäts, a Snuɬɛɬ designation connected with the crash when the first Sonx fell. The myths in which these names were embodied were not expounded; in fact, they had ~~virtually~~ almost been forgotten even by Captain Schooner. Täl'iox Jenny wished to transmit one of her names to Andy Schhoner's infant; this was announced in the same way as the others and validated with them by the gifts to all. Jenny had not contributed to the common stock, but some of it was used with the understanding that she would later repay. Nebuchadnezzar announ-

ced the sum being used for each name, and the bills were displayed before messengers ~~took~~ carried them to the recipients.

Finally, Jim Pollard took the opportunity to bestow on Captain Schooner the name, Snuselkals. This designation was the property of the donor's ancestral family and should not have been transmitted without the consent of all its members. Jim had probably informed several of them of his ~~xxxxxx~~ intention, but no objections would have been raised if he had overlooked this courtesy since Jim is ~~=~~ the only numitl chief, ~~the only one~~ in of his ~~celebrated~~ ancestral family, and the only one with determination and prestige. It was not an outright gift, since it was announced that it must be returned to the donor's family on Captain Schooner's death. Jim Pollard acted as his own announcer for this transaction, explaining that he gave the name in gratitude for the help which Captain Schooner had rendered at the death of his, Jim's, father about twenty years before. He promised that at the earliest opportunity he would give presents to validate the transmission.

During the lengthy distribution of money, the audience had shown unmistakable signs of weariness. It was now between 2.00 and 3.00 A.M. and as soon as Jim N had finished speaking the guests dispersed quietly though many of them gathered in groups in one another's houses to discuss what had taken place.

Captain Schooner slept late after the lengthy ceremony, but ~~and~~ was proud and contented when interviewed about noon. He felt that what was fitting for his daughter had been performed, and was willing to take the consequences ~~for breaking~~ of having broken the law.

Little else of note occurred in connection with Jessie's funeral. Samuel King deposited near her grave a ~~xxx~~ sewing-machine which his wife had used for only a short time. Captain Schooner decided to replace this with an older one belonging to his wife. He made this exchange on the afternoon of the 30th when Samuel, in company with a number of women, were burning the rest of Jessie's clothing and possessions. Captain Schooner explained his act by saying:

"She was my daughter, I have a right to do as I like."

Samuel King and the others accepted the exchange as a matter of course and made no comments. Captain Schooner took no part in the burning of his daughter's goods, this being the task of those with whom she had been living, and who accordingly knew which

were hers. The fire was kindled by a married daughter of Reuben Schooner, though it could have been done equally well by any woman. On the following morning, July 1st., Samuel King went with a friend to the forest and passed four times through a small spruce sapling bent into an arch. This was the last incident in the funeral rites.

Life of the Dead.

Little ~~more~~ need be added to the account given in Chapter II of the fate of those portions of a man which ascend at death to Nusmät'a. ~~As there described, after death~~ The spirit and life travel back the path of the deceased's ancestors from generation to generation until they reach the place ~~xxxx

FATE OF THE DEAD.

Life of the Dead.

Little need be added to the account given in Chapter II of the fate of those parts of a man which ascend at death to Nusmät'a. The spirit and the life travel back the path of the deceased's ancestors from generation to generation until they reach the place where his first forefather came to earth. At that distant period the cloak, worn by each of the first settlers, floated back after their transformation to human form. None the less, its power has remained and when the spirit and the life of a descendant reach the spot, they change into a being having the form of the cloak, and return to Nusmät'a in that form. The spirit and the life of one who is a member of several ancestral families visit the localities where the transformations to human form of all his ancestors occurred. The Bella Coola believe that these two elements can assume many kwaltsnta forms. They do not know whether this entails the simultaneous assumption of many

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~~taneous~~ shapes to comprise a composite figure; or whether the spirit and the life, which become a single entity in the case of ~~xxxxxxxxxx~~ a member of one ancestral family, ~~only,~~ become multiple for ~~he~~ one who is a member of several. When lamenting a dead person, mention is always made of the various scenes which he will ~~have~~ visited, and the forms ~~which~~ he will have assumed. ~~Sometimes~~ At a ~~mourning~~ memorial potlatch, the deceased may return as a hybrid, ~~composite figure, sometimes~~ or as one of the several kwaltanta forms which it is believed he has adopted ~~he has come.~~ The point does not appear important to the Bella Coola, corresponding to their ~~some-what~~ indefinite ideas concerning whether the spirit and the life have become a single being, or several.

~~Skid~~ Knowledge of the life led in Nuwaat'a by the deceased, ~~spirit and the life~~, now in a figure of kwaltanta form, is most indefinite. In a general way it is felt that the actions of this ~~entity~~ being are similar to those carried on during life, but in a more advanced degree. A skilled carpenter is a better carpenter in the land above, a chief who has given many potlatches below can give more in Nuwaat'a. This belief finds expression in mourning songs which frequently state how Alquntam has called a good carpenter to work above, or how a chief has gone to exhibit his generosity in a new sphere. It is doubtful whether this sentiment plays any real part in Bella Coola thought. The spirit and the life of a dead person have gone too far away to affect the living; ~~what~~ What little is known ~~what knowledge~~ of their actions has been handed down ~~as history~~ from the distant past and is merely a matter of history. The only time that these two merged elements ~~the spirit and the life~~ come to this world ~~return~~ is at a memorial potlatch, and ~~though~~ formerly the uninitiated undoubtedly believed that they were witnessing such a visit. ~~Its effect was primarily to extol the family history of the chief giving the ceremony.~~ Though the ~~Thus the~~ spectators ~~merely~~ were shown as a matter of course that the spirit and the life had become bird or animal, ~~but~~ emphasis was laid on the fact that they had become the particular bird or animal kwaltanta of the donor's ~~chief~~ ancestral family ~~responsible for the rite.~~ The effect of the memorial potlatch in former times, ~~even more~~ as ~~than~~ at present, was therefore social rather than religious. Besides, the two parts portrayed ~~spirit and the life~~ have never been known to ~~in~~ affect a human being, they expect no offerings, grant no assistance, cause no injury and are accordingly neglected.

~~By~~ In comparison with the above vague beliefs, Bella Coola information concerning

ghosts is clear and exact. As already described, at death the shadow, the body, and a portion of the spirit life, descends to the land below where existence is continued as a ghost. These wraiths are usually termed, Kolkwulmx, "The Earthly Ones", though they prefer the name Asiutäuen, "They who have Become Supernatural." They enter into the lives and actions of the Bella Coola in a way entirely different from that of the elements which go aloft at death.

The land of ghosts, immediately beneath the earth, is similar to it. There are trees and bushes, stones, human grass, everything as on the surface of the world. There is a river too, but it rises in the west and flows eastward, contrary to the course of the Bella Coola. The sun that shines below is green and unnatural, giving an ethereal light like that of the moon which, indeed, it is sometimes said to be. The seasons are the reverse of those on earth; when mortals are in midsummer, it is wintertime for ghosts. The fluff which human beings see falling from cotton-wood trees reaches the land of ghosts as snow. All earthly springs rise from the river in the land below; they never freeze in winter because they come from a warm region, and the coldness of spring water in summer is the result of coming from a land where it is winter. With the exception of the peculiar light, the only essential difference between the land of ghosts and the world is that food is very scarce in the former. Berries grow below, and it is supposed that there must be fish and animals there, but it is common knowledge that those resident there are always hungry.

The life led by them is similar to that of human beings. They occupy the same type of house as before death, dwell in the same kind of villages on the river bank, wear similar clothes, have similar likes and dislikes, require similar food and even enjoy the same kind of dances. One old Bella Coola even stated that the ghosts are able to summon supernatural beings from Nusmat a to their kusiut dances. rites. It is generally believed that no work is done below, although several of the older people denied this. According to these individuals, a ghost can perform more rapidly and easily whatever tasks he had been accustomed to do when alive; But their workmanship is shadowy and unsubstantial, sometimes even transparent. Ghosts do not act like human beings, but usually walk backwards, sometimes ev-

en on their heads, and spend much of their time playing a game resembling football with large globular objects made of some light substance. They communicate with ~~be~~ one another both by whistling and in a language which resembles the attempts at speech made by a tongueless person. Some individuals believe that there is a supreme chief in the land of ghosts, Atlätiai·tl, sent down like Pluto to preside over the shades. He figures in certain stories describing descents to the lower world, but many Bella Coola ~~do not~~ know nothing of any ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ although ~~this~~ it furnishes a plausible explanation his existence below. ~~This is given as a reason~~ for his coming by night to molest human beings like Sxaiaxwax he causes blood to rush forth from the mouth and genitalia of anyone whom he seizes; death follows, and a new victim has been acquired for his kingdom. The more common belief is that ~~each~~ the villages of ghosts has ~~its~~ chiefs like ~~those~~ one of human beings. It is thought, indefinitely, that after a long period of time the ghosts die, and some of them may then return to this world as new-born infants. A child born with dimples which are regarded as indications of previous borings for ~~ear~~-rings, is welcomed as the reincarnation of some unknown ancestor.

~~When a person dies he does not immediately become a ghost. xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ At death, the ghost does not immediately appear in the land below. For four days it remains within the back-room of a house corresponding in style to an ordinary Bella Coola dwelling. It is believed that one of these large houses is beneath every village(1) and that the dead pass straight down through the earth into it. Meanwhile the goods burnt at the grave during the funeral, as well as those deposited beside it, have passed through the earth and ~~warned~~ notified the ghosts that a newcomer has arrived. The wraiths assemble from all directions and fight over the goods, none of which are obtained by the one who ~~had~~ owned them during ~~his~~ life. On the fourth day after the funeral, ~~when~~ the relatives of the dead person ~~are~~ burning the ~~residue~~ remainder of his property, ~~and~~ which ~~xxxx~~ passes through the earth to the ghost for whom it is intended. Ghost-singers have taken taken their places and begin to beat out music ~~xxxx~~ and presently the recently deceased appears, stepping backwards from the back-room in ~~xx~~ time to the beating of sticks. He is at once surrounded by his fellows, each anxious to learn the latest news of relatives still alive. This dance is really to welcome the new arrival, and takes place irrespective of his rank. ~~Once~~ After ~~this dance~~ it has been ~~held~~ performed, it is hopeless to attempt to rescue a

(1). ~~It is possible that~~ There may be one huge house, extending beneath the world like Nusmät a above; it was impossible to obtain definite information on this point.

dead person, although ~~this~~ at has been done several times during the four days ~~after~~ succeeding death.

Only shamans are able to peer down into the land of the dead, ~~though~~ but stories are told of inadvertant visits to it in relatively recent times. ~~But though~~ Although human beings are prevented from visiting their dead relatives, but the latter, being supernatural, can visit the earth at will. They are always dreaded and anyone who hears their whistling or their tongueless chatter cowers in his house, and hopes the ghosts will pass by. Shamans can understand their speech and to them the dead explain their mission. If the relatives of a dead person have failed to burn all his personal possessions, he returns to earth to inform them, through a shaman, of ~~this~~ omission. The house is scoured for anything ~~omitted~~ left and it is burnt at once near the grave. No one knows how a ghost would punish ~~anyone~~ a person who failed to give him his property. Thoughtful people, remebering the scarcity of food in the land below, frequently give presents to ~~ghosts~~ their dead relatives. This is done by casting small morsels of food on the side of the central fire nearest the front door, ~~B~~beneath ~~this~~ which is a passage to the ~~land of ghosts. down which falls~~ lower regions. The food, ~~becoming~~ falls down this is magnified as it ~~does~~ so, so that even small fragments ~~thus given~~ are sufficient to feed many hungry ghosts. Since the introduction of metal stoves, ~~for heating,~~ it has become customary to throw food into a fire kindled for the purpose in the cemetery; the most suitable time is at dusk although people are always afraid that ~~ghosts~~ spectres may be prowling around at that hour. If sufficient presents are not given to ~~them~~ ~~ghosts~~ a ghost, he informs a shaman of the fact and the latter notifies the relatives of the deceased. If no shaman is convenient, ~~a ghost~~ the shade does not hesitate to help himself. Invisible, and armed with a barbed hook, he approaches a person who is eating and pulls away a crumb which falls to the earth. Should the eater stoop to pick this up, the ghost, robbed of his booty, beats the offender with his hook causing toothache or sometimes a sharp pain in the head or stomach. Other ailments are caused by the ghosts ~~striking~~ hitting those who have offended them with invisible stones. Consequently, no one picks up a crumb which has fallen, ~~as~~ since it is impossible to know whether it ~~was~~ has been an accident or a seizure. ~~by a ghost.~~ Another indication of a ghost's hunger is loss of a tooth. The loser should throw it on a fire with an invitation to the dead to accept his offering.

The barrier between ghosts and human beings is considered to be little more than a wall of smoke, just too dense for ordinary eyes to penetrate. In early times intercommunication between the denizens of the two worlds was so easy, ~~and~~ that a doting mother was once allowed to tend her dead child ~~instead of it going to the land of ghosts.~~ on earth. Unfortunately,

the woman's mother one day insisted on holding her grandchild, unaware that he was a ghost. Shocked at his appearance, the old woman dropped the child, much to the anger of the dead people. (1) Ever since that time it has been impossible for human beings to see and talk with their deceased kinsmen. Like so many Bella Coola stories, it is doubtful whether this one is regarded as more than an item of ancient history; it is considered to be a fact, but it is not one that enters into the daily thoughts of the people.

Ghosts frequently come to their old homes at night where dogs can see them. If one of these animals begins to bark and gazes fixedly at a spot where nothing is to be seen, it is because a wraith is standing there and the dog's owner hopes that it will remain invisible. It is true that some individuals have received shamanistic power from a ghost, but more often a visitation is disastrous and to be avoided. A dead person often tries to speak to living relatives, but his whistling language is unintelligible and affrights the hearer. Ghosts dislike urine, and the only means known to keep them away from a house is to sprinkle this liquid outside the door, a common Bella Coola custom. There is no actual danger in hearing a ghost, and little even in seeing one, provided the observer does not relate his experience; but should he try to do so, something happens to his mouth as if an invisible hand had been clamped over it to prevent his words from issuing forth. He can neither eat nor drink and soon dies. (2) It is possible that other beings are responsible for this same affliction, but as no sufferer has ever been able to explain the cause of his ailment, no one can tell. The most dangerous ghost, and one that always causes contraction of the mouth, is that of a person who, buried without a nose-ring, is unable to disintegrate into his elements. The sight of such an apparition causes almost immediate death through contraction and closing of the mouth.

An unpleasant habit of ghosts is to throw stones at the living. This is done partly from a love of mischief, and partly to remind their relatives of their needs. An old

(1). This story is recorded in detail on p.
(2). The disease attributed to the actions of ghosts is probably lock-jaw.